

SPIRITUAL

TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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WHOLE NO., 80.

## The Principles of Nature.

## LETTER FROM DR. ASHBURNER.

It affords us much pleasure to lay before our readers the subjoined extract from a deeply interesting communication from Dr. Ashburner to a personal friend. It will be perceived that the interest in Spiritualism is everywhere increasing among the more intelligent and thoughtful classes. Dr. A. is a serious and scientific observer, and no man in England is more ready to honor the truth by a dispassionate judgment and a practical conformity to its requirements.—Ed.

9th October, 1853.

I am so thoroughly convinced that truth is at the foundation of these new and extraordinary phenomena, that I would not hesitate to stake existence on the fact. Nothing is so egregious as the folly which declares for the pretense of trickery. To foil all trick, one has only to think silently; and a man or woman must be wise indeed who can readily read one's silent thoughts, the eyes being shut, and the forehead rested on the palm of one's right hand, and reply to those thoughts, though they referred to events which had been facts years before the medium was born. Clairvoyance was very extraordinary—very true in numerous cases I have witnessed—but yet not half so wonderful as this Spirit-manifestation! The thought reading by unseen intelligences; the high moral lessons they read is the result of this knowledge of one's thoughts to the individual whose soul is open to them; and if this were done solely by a mode of intercourse that would lead to the legitimate conclusion of a possibility of the imagination of the individual being responsible for the phenomena, there would be a loop-hole by which the stolid prejudices of the insanity-treating physicians might enter and grasp a portion of their own and most usual false conclusions. There would be a trifling warrant for the conclusion that I, and those who, like me, are convinced they have had intercourse with the still living Spirits of the departed from this sphere of existence, are of unsound or insane minds. I am quite prepared to be taken for a madman. Slanderers have already attacked my morality. Such immorality as mine has a full right to terminate in insanity! but I hope that the aberrations of my mind will lead only to the full establishment of Christian doctrine in my own mind, and the practice, as long as I am here, of those principles which lead to improved ideas on the holy art of curing diseases. If my insanity, under the guidance of pure and exalted Spirits, leads me to reason more closely and to act more correctly than is the wont of my neighbors, there can not be much harm in the evils who may happen to possess me. But there are modes of communicating with the Spirits of the departed so completely unexceptionable, that none but those who want common philosophical flexibility can find any fault with them. I allude to the means vulgarly called Spirit-rapping; a telegraph, in fact, by which unseen intelligences may and do communicate with those here existent in the flesh, as cleverly as the stock brokers do by the medium of Mr. Ricardo's Telegraphic Company's clerks and their machines and wires, or as well as Sir James Carmichael and Lord de Mauley and Mr. Brett, the inventor of the Submarine Telegraph do, when they signalize from London to Paris or to Brussels.

But is this the fact? It is. I, Dr. Ashburner, the madman, am not the only witness. I adduce Dr. Thomas Mayo, who has written two well-praised books on insanity. I will tell you how he came into the affair, and the narrative may amuse as well as interest you. Dr. Foster, of Brussels, a man who has written a good deal on science, and has speculated much in philosophy, introduced an American gentleman of some consideration to me, the late *charge d'affaires* from the United States to the Belgian Government, Mr. Bayard. I found him a most agreeable and well-informed man, as he might well be, considering that, possessing an intelligent mind, he had been well educated in America—that he had served some years as a Representative in Congress, and I think for nine years had held the rank of a Senator of the United States. Having traveled in Europe, and been employed in the diplomatic service of his country, it might be concluded that he had a fair claim to be what I found him—a gentleman, with the easy manners of one who had moved in polished society. He called on me late one evening, and we passed four hours together in agreeable conversation. He had heard a good deal of mesmerism, and the subjects allied to it, but did not seem to be aware of the reality of facts which I communicated to him. He was anxious to witness the beautiful phenomena brought out by the magnetoscope of Mr. Rutter; but as my instruments were dismantled, and Dr. Zeger had recently died, I could not show him these without taking him to Brighton, the head-quarters of these magnetic discoveries. The Spirit Manifestations I could get him to witness, and he breakfasted with me the next morning, in order that we might, at an early hour, call upon a good medium. On our way we called upon Dr. Mayo, who accompanied us to No. 22 Queen Anne Street. It was about half-past ten in the morning when Mrs. Hayden politely received us; but as Mr. Hayden and herself were engaged to spend the day with Mr. Featherstonehaugh, at Ealing, and the railroad trains start at fixed hours,

we could have but a very limited number of minutes for a *séance*. Mr. Bayard, Dr. Mayo, and I were placed round Mrs. Hayden's drawing-room table, and she had hardly taken her seat at it before we heard the gentle rapping sounds on its upper surface. The Spirits making the earliest manifestations were those of my father, and of my friend, Mrs. Anne Cobb Hardcastle. I explained to Mr. Bayard the mode by which the intelligent replies were obtained to questions mentally in silence, or orally aloud, propounded to the Spirits. As an example, I took the alphabet into my hand and Mrs. Hardcastle spelled her name by rapping sounds made on the table when the letters which formed her name were arrived at in pointing successively at each letter of the alphabet with a dry pen. Of course, as there is silence and no rap except when the right letter is indicated, it is requisite to go over the alphabet again and again until the whole name is made out. You may say the process is tedious, so is that of learning to read, until we become accustomed to go on more quickly than we did at first. Mr. Bayard asked if the Spirit could inform of an inscription engraved on the internal surface of the ring then on his finger. The reply was in the affirmative, and he took the alphabet into his hand. The raps indicated letters forming the initials of his son's name, and of his own, with the word "to" between them. "Quite correct," said Mr. Bayard; and the ring being taken off his finger was handed to Dr. Mayo, who verified the accuracy of the Spirit. Mr. Bayard asked, "Can you tell me who gave me this ring?" "Your son," replied the Spirit. "Quite true; where is my son?" "In heaven," replied the Spirit. "This was considered marvelous, for the young man had died at Naples, after having suffered amputation of his arm in consequence of an injury he had sustained from a blow received from a white-hot stone emitted from the crater of Mount Vesuvius during an eruption. It may be imagined that surprise was expressed by both Mr. Bayard and Dr. Mayo, and after a few more questions we quitted Mrs. Hayden, whose kindness had been extended to us in consideration of the very short time that her distinguished fellow-countryman could stay in London.

I proposed to my two friends to conduct them, if they could walk a mile, to another medium. They were too deeply interested to decline my offer, and we soon found ourselves seated around a table at the house of my good friend Mr. Slater, in the New Road. His niece, Miss Eliza Finch, was the medium. My Spirit-friends soon manifested themselves, and brought the Spirit of Mr. Bayard's son. The father asked him where he was when the event occurred which removed him from this sphere into the Spirit-home. "At Naples." "What was the immediate cause of the change?" "Malpractice." Questions were asked relating to the ring. "Who gave it to me?" "I did." "Where did you procure it?" "At Jerusalem." "Was any ceremony performed with it?" "Yes, it was blessed at the Holy Sepulcher." A long and interesting conversation ensued between the father and son, in the course of which the Spirit of the young man mentioned that he had brought his father a stick from the Mount of Olives; and in alluding to a sister, a remarkable incident occurred, which was interesting. The name of the young lady, "Caroline," was begun to be spelled, but the Spirit corrected himself and spelled "Cady," her pet name in the family. The Spirit urged his father to prosecute his inquiries into the truths of these Spiritual Manifestations, so important as they are. Much interesting matter was conversed upon, and some prophecies were made; but as they involved matters I do not feel at liberty to allude to, I shall pass them with the remark, that I have since had a Spiritual communication informing me that these were "one-sided guesses, made according to the wish which prevailed at the time." It would appear that we are not to depend upon prophetic communications made to us by Spirits, whose eager wishes may outrun their discretion. I was very glad to afford Mr. Bayard the opportunity of commencing his inquiries into this all-important subject. I hope on his arrival in America he will be induced to attend to the recommendation of his son, and to prosecute further inquiries. I know that the effect which the facts have had on Dr. Mayo have been such as to impress his mind with the deep importance of the inquiry, and he appears determined to lose no occasion of reëntering upon the field of inquiry. He thinks with me, that if truth be at the foundation of these facts, no earthly power can arrest the progress of their diffusion, and no sane man can doubt of the vast importance of the inquiry.

To mesmerism are we all indebted for the development of these truths; and if I have deeply suffered by the slanders propagated against me in the course of my exertions in the cause, I thank God that I have been spared to witness the beginning of a movement which must end in moralizing, in ameliorating, in Christianizing the human race.

The birth of a child is the imprisonment of a soul. The soul must work its way out of prison, and, in doing so, provide itself with wings for a future journey. It is for each of us to determine whether our wings shall be those of an angel or a bat!

## THE NEW CHURCH.

PROVIDENCE, October 28th, 1853.

S. B. BRITTAN, Esq.:

Dear Sir—In looking over some old papers, I found this morning an article in the *Spirit of the Age*, by Wm. Henry Channing, so eloquent in its devout assertion of that higher life and those divine influences which are no longer matters of faith, but of earnest and intimate experience with so many of your readers, that I can not but think it will be welcomed with sincere pleasure even by those who may be already familiar with it. Standing on the verge of the great era which is now dawning on the world, the author announced, with the eloquence of an inspired seer, those sublime truths which, though recognized in all time by intuitive, impressible, and devout natures, are now, for the first time in the history of the world, being transmitted to us through the sphere of the understanding and the senses, and becoming intelligible to those who stand simply on the plane of the intellect.

S. B. W.

In essays on the "Judgment of Christendom," and the "Church of God with us," an attempt was made to state the essential faith of that increasing body of believers who, casting aside sectarian theology, and drawn into union by earnest aspirations, are assured that Christendom has been, is, and will be, in yet fuller measure, a *Center of Life* amid the nations; that it is quickened by a UNITARY SPIRIT OF DIVINE HUMANITY, communicated from a world of light and love, where disembodied men are ranked in order of affinities around the Christ; that a *crisis* has arrived in the development of our race, when societies upon earth are to be reorganized after the model of those heavenly societies; that a relationship, destined to become progressively more intimate, is perpetually renewed between humanity in the Spiritual world and humanity on the surface of the planet; that an influence from this "cloud of witnesses" now urges religious persons to consecrate themselves to the work of universal, practical reform, as the means for purer Spiritual communion; finally, that within this reconciled race, upon this their glorified globe, the Divine Being designs to dwell, with a fullness of love, truth, beauty, far transcending the brightest visions of poets and prophets, and that this unfolding *manifestation of God in Man* is the *New Church*.

In justifying a faith so positive and urgent, appeal must be made to two authorities, EXPERIENCE and REASON.

I. What, then, says Experience, through the Religious Life of Christendom? In answering this question, let us briefly trace several phases of development in the spiritual growth of the nations, who, christened, though not yet Christianized, are to be organized into a consummate, confederated unity.

1. How shall we account for the prominence of the doctrine of the *Resurrection* in the primitive Apostolic Church? Grant that criticism has detected in the narratives of the re-appearance of Jesus to his disciples, inconsistencies, exaggerations, and deficiencies, which are apparently inexplicable; still, without admitting the fact of sensible, intelligent communion between this scattered band and their late crucified, now risen master, the zealous faith of the apostles is yet more inexplicable. If enthusiasm is assigned as the cause of their assurance of his mysterious presence, the question arises, What caused that enthusiasm, revived their drooping hopes, re-created them out of panic-struck renegades into indomitable heroes, and enlarged their exclusive fanaticism into a world-wide love of man? What so illumined their intellects and characters with the truth of goodness, that spite of obscuring prejudice and perversity, their homely eloquence became radiant with a new moral day? What filled them with such a vivid consciousness—one might almost call it—of Christ, as pouring in upon them exhaustless streams of courage, thought, beneficence? The Essenes and the Pharisees held a theoretic doctrine of immortality, paradise, the millennium, etc., it is said. True, such speculations were cherished. But the peculiarity of primitive Christians was the warm vitality of their convictions. Between the time when Jesus was moving among them in the body, and the time when the epistles were written, his early companions had undergone a transformation like that of receiving a new sense—the sense of an invisible world. Deceived or not, their central belief was that the ascended Messiah lives; lives in glory and power; lives to inspire and guide his followers; lives to comfort, bless, enlighten all who trust him; lives as the guardian, brother, friend, justifier, ever prompt and patient ruler of mankind. The intensity of this faith, the practical exaltation in purpose and conduct which it produced, are not explained by saying that bereaved men, disappointed in immediate hopes of an earthly Messianic kingdom, trained their minds to conceive of this kingdom as transferred beyond the grave. Their energy of expression, their steadfastness of action, prove that the impelling motive was derived, not from contemplation of an ideal, but from experience of a reality. The emphatic assertion of the Resurrection, in the New Testament, must rationally be referred to the fact that the writers were living in communion with a heavenly world, wherein the prophet of Nazareth, rejected on earth, had been welcomed by Spirits of bygone ages, as a long-awaited-for and adored head.

2. The next phase in the experience of Christendom is the Catholic faith in the *Communion of Saints*. Of course, a ready mode for skeptics to dispose of this is, to attribute such

belief to priestcraft and superstition. But who are the persons who, through eighteen centuries past, have borne witness to superhuman influences from the just made perfect? Not the vulgar, timid, slothful, selfish, chiefly have trembled before or trusted beings higher than man. Profound scholars, untiring aspirants for purity and peace, martyrs to duty, serene seers, sanctified ministers of charity, are they who, with calmest confidence, have declared their consciousness of spiritual companionship. Not by spasms of nervous excitement, but by severe, continuous sacrifice, were they prepared for such high intercourse. And the very strength of will which has exalted them out of the sphere of weakness and temptations, and enabled them to walk unscathed through the flames of injustice, they refer to influx of preternatural power from guardian angels. If it is said that equal wonders of moral exaltation have been wrought by holy places, sacramental rites, relics, etc., the answer is, Who, in our actual ignorance of the laws of spiritual association, is prepared to deny that every instrumentality which subdues feelings of animality and worldliness, concentrates attention, quickens imagination, heightens the sensibility of heart and conscience, awakens awful apprehensions of realities sublimer and more substantial than those revealed by sense, and puts the highest energies into fullest action, may be a means of establishing relationships between spirits on earth and spirits in heaven? One mystery is not explained by superadding another; and a denial of veracity or sound sense to all whose experience is unlike one's own is but a way of imprisoning one's self within the cell of private conceit. Here is the fact of thousands upon thousands of men and women of intelligence, rectitude, courage, sanity bodily and mental, who assert the nearness of particular saints to those who in guilt, perplexity, sorrow, struggle, seek believingly their aid, and the incessant interworking of the whole Church Triumphant with the whole Church Militant. Shall we scoff at peers, it may be superiors, as visionary fools, self-deluded, and false, because they fling wide before us the palace doors of a higher world, where hosts of harmonious beings, once frail mortals, now glorified immortals, are busied in benign service for the sunken and squalid, half-brutalized by habit, yet in capacity Godlike race upon our globe?

3. But excesses incident to a faith so congenial to man's instinctive desires, as this of ministering spirits, by reaction introduced a new era of religious experience, which rising from demands for justification by faith culminated in *Revivalism*. What means this highest phase of Orthodox Protestantism? Here, again, he who thinks it wise to cramp phenomena, however grand, within the mold of his natural understanding, and to condemn as morbid all feelings which surpass the level of complacent common sense, easily disposes of the subject, by tracing up the emotions of grief and joy, the flashes of contrition and triumphs of hope, manifested in periods of religious excitement to electric influences transmitted through a crowd from a powerful mesmerizer. But granting that the naturalist does hereby indicate a law which governs man's collective life, the question rises, whether, when thus exalted by enthusiasm above the average meanness of sloth and selfish strife, into an atmosphere of sympathy, men are not more competent to gain visions, however transient, of spiritual realities, than when immersed in care and confusion? May it not be that in such genial seasons men apprehend truths which afterward they distort and doubt of, because, amid the world's collisions, they can not be true to them? Familiarity, ambition, vanity, passion, rant, most repulsive and shocking to enlightened spirits, doubtless, are manifested amid revivals but too often. What then? Will any single-eyed observer, yet more, will any sincere participant in such scenes, hesitate to assert, that to bodies of assembled believers, roused by eloquent outpourings of inmost convictions, made conscious by appeal and confession of moral needs yet longings for perfection, heaven has opened, and revealed Christ sitting at the right hand of power? Not from instances, few or many, of hypocritical inconsistency and self-delusion among converts, are we to judge of Revivalism; but from the constant in duty, the humbly wise, the great-hearted, the sanctified, are we to ask an explanation of the new life which shines through and enfolds them in the beauty of holiness. And their answer is, "It is our experience that we are not alone, but that a celestial grace quickens it, which is more fully shed abroad when many believing hearts are brought to full accord by the spirit of prayer."

4. But alternations of rapture and coldness, and yet more, a separation between spiritual affections and actual life, were continually observed to accompany pietistic excitement. "Is not this a sign that the highest laws of man's nature are thereby transgressed?" was asked by earnest men. And so appeared a new phase in the religious life of Christendom, *Rational Morality*. "The essence of religion," it was said, "is love, the love of God, the love of man; our true inspiration is goodness. It is not well for man to be conversant with methods of spiritual communication, for the instinct of the marvelous is thus stimulated unduly, at the sacrifice of reverence and charity. Gratefully do we own that Jesus is the Mediator of this new moral life, not only by his example and

teachings, but by his spirit. Yet it is best to concentrate all powers of will and thought upon our own character and conduct. Love was the essential life which made the carpenter of Galilee so divinely beautiful and mighty to redeem mankind from selfishness; love is the only befitting temper which can prepare us for heavenly intercourse; love is really the life of the Holy Ghost within us. Not collectively, but individually, must we seek to be made anew in the image of the Infinite One. Our school of discipline is earth; our important relations are those of common humanity; what we should most seek from the Divine Being in prayer is participation in that pure and perfect disinterestedness which is his own eternal good, and which makes every one whom it enlivens a child of God. Cold, tame, isolating, may be the tendency of this rationalizing moralism, but who that has witnessed the truly Christ-like benignity, radiant alike in home circles and widest spheres of philanthropy, not rarely called out by this form of religious experience, can doubt whether such a mingled spirit of filial and fraternal love is an influx from Heaven?

5. Evidently, however, there was another degree of religious life, latent and waiting conditions of development in this faith, that goodness is the indwelling life of God. "Why did Jesus open a new era in human history? why did his followers gather round him the cloud of tradition, where the man is swallowed up in divine splendors? why have worshipping ages imagined him as head over all in heaven? Simply because he trusted so implicitly to the infinitude of his powers of love and intuition." Hence, *Transcendentalism*. "In the strictest sense it is true," was declared, "that man is Incarnate Deity, is the Infinite Unity manifested in Finite Multiplicity. Goodness, Truth, Beauty, are the eternal essence, revealing itself in transient existence. Not Jesus alone, but every spirit in human form is divine. True piety is to be purely one's own self, for this inmost power of life is God; the highest prayer is to put forth in beneficent action the profoundest impulse of good-will; every man is a Christ in heaven in degree as his internal inspiration and external action are harmonious; we are all mediators, just in so far as the One Good, distributed through each, is reunited by freest interchange of joyful, conscious sympathy. "Let us waste no time or power on fanciful theories of a heavenly hierarchy, on impertinent investigations into the mysteries of God; our true end is to be manly—and in that manliness to reveal, here and now, divinity." Extravagant enthusiasm, caprice, arrogance, may be oftentimes the result of a creed which teaches a finite creature to slight the relations whereby he lives; but Transcendentalism has been a means of conveying to many a mind, experimentally, a most sublime significance in the words, "I am in the Father, and the Father in me."

There remains but one further development of the religious life of Christendom to complete the scale; and this now enters into the sphere of experience. It is the faith sketched briefly in our opening paragraph. It accepts the partial forms of faith now passed in review, and, by harmonizing, transmutes them. It declares The Christ, a Central manifestation of God in Man, a Head of Humanity, a chief medium between our race, the Heaven of Heavens, and the Absolute Being; it acknowledges incessant influences from Spirits, arranged in a hierarchy of providential ministrations in the heaven of this planet, upon mankind on the surface of our globe; it recognizes that spiritual influx is received most amply by groups and societies of accordant persons, quickened to high moral and mental action by communion; it regards the essence of spiritual life, thus inflowing, as being goodness, wisdom, beneficent and beautiful energy, joy, humanity, holiness; it asserts that love, reason, and creative power are really the Divine Life within us, which, by direct inspirations, is forming every spirit into an immortal image of the Infinite One, in a word, it announces that Man, individual and collective, lives in the midst of a boundless system of Mediation, whereby is evermore fulfilled the sublime benediction: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; one even as we are one, I in thee and thou in me, that they may be made perfect in Oae."

W. H. C.

"THE DEVIL'S SONATA."—A singular story respecting one of Tartini's most celebrated compositions is told on the authority of M. de Lamoignon, chapel master to Louis the Fourteenth. "One night, in the year 1718, he dreamed he had made a compact with the devil, and bound him to his service. In order to ascertain the musical abilities of his new associate, he gave him his violin, and desired him, as the first proof of his obedience, to play him a solo; which, to his great surprise, Satan executed with such surpassing sweetness, and in so masterly a manner, that, awaking in the ecstasy which it produced, he sprang out of bed, and instantly seizing his instrument, endeavored to recall the delicious fleeting sounds. Although not attended with the desired success, his efforts were yet so far effectual as to give rise to the piece since generally admired under the name of "The Devil's Sonata." Still the production was in his own estimation so inferior to that which he had heard in his sleep, as to cause him to declare that could he have procured subsistence in any other time, he should have broken his violin in despair, and renounced music forever!"

In love there are two sorts of constancy: one arises from our continually finding in the favorite object fresh motives to love; the other from our making constancy a point of honor.



## SPIRITUAL TELEGRAPH.

S. B. BRITTAN, EDITOR.

"Let every man be fully persuaded in his own mind."

NEW YORK, SATURDAY, NOVEMBER 12, 1853.

## TO CORRESPONDENTS.

Persons who send communications intended for the press should, if they do not so to preserve them, invariably retain a copy, so as to provide the necessity for our returning them in case they are not published. Among the mass of rejected papers there are extremely liable to be lost, and we can not be responsible for the safe keeping of communications which, in our judgment, are of no value.

## FACTS IN SPIRITUAL SCIENCE.

The intercourse between the inhabitants of the Physical and Spiritual Worlds is illustrated by an almost endless variety of facts, while it is obvious to us that among these not one example in one hundred is ever recorded, except in the individual consciousness. However, a public record of such phenomena may do much to shake and overthrow the popular skepticism, to inspire in many minds a deeper conviction of the truth of immortality, while they obviously shed a new light on the future that may yet enable us to solve the great problem of our relations to the Invisible. These considerations prompt us to cite several interesting facts in this connection.

**PROPHETIC IMPULSE.**—Mrs. Harriet Porter was magnetized by Spirits, at Bridgeport, Conn., on the 27th day of July, 1852—the day before the steamer Henry Clay was destroyed—when the following singular manifestation occurred. The medium being entranced, was suddenly impelled to leave the table and go to a closet, where she took a newspaper from among a number that were lying on a shelf. As she came out of the closet the index finger of her right hand commenced moving over the paper with the greatest rapidity. After a moment the finger was suddenly fastened to the paper, and on examination it was found to be resting on the name, *Henry Clay*. It was thereupon conjectured that the circumstance was either purely accidental or else that some spirit, for some purpose as yet unexplained, desired to refer to the great statesman. But the finger moved again, rapidly as before, and again it was suddenly arrested. On lifting the medium's finger from the paper, it was found that the word *steamboat* was directly under it. Once more the finger moved spasmodically over the printed sheet, and when at length it stopped abruptly, it was discovered that it pointed to the word *burnt*. It will be perceived that this is the sum of the communication from the invisible powers: "HENRY CLAY, STEAMBOAT, BURNED." Such an announcement was not, of course, anticipated by any one. The eyes of the medium were closed during this performance, and she certainly could not have known, by any mode of external observation, what the words were, much less what the whole really implied. No one in the circle had any knowledge of the existence of such a steamer. One after another the members of the circle departed, and we know not that any special importance was attached to what had occurred.

The next day, at about three o'clock, P.M., Mrs. Porter was again and unexpectedly entranced in presence of several persons, and proceeded to describe the terrible catastrophe which was then, as she affirmed, being enacted before her. She declared that a steamer was burning on the Hudson River, that the name, Henry Clay, was distinctly visible, and then proceeded to describe the village of Yonkers. The medium appeared to be greatly terrified by the scene, and expressed the deepest anguish on account of the loss of so many lives. It is needless to add that the public journals on the following morning contained the details of the mournful tragedy, so mysteriously foreshadowed and so graphically portrayed at the very hour of the fatal occurrence.

The writer was cognizant of these facts at the time, and they were, moreover, witnessed by a number of persons who will at any time corroborate this statement in all its essential features.

Facts of this class suggest one of the most difficult problems in Spiritual science. It is, doubtless, true that all external effects and phenomenal occurrences, which result from the normal operation of existing physical and mental forces, first transpire in the Spiritual World before they are or can be ultimated or expressed in the external sphere, wherein alone they are cognizable by the senses. This is merely affirming that whatever occurs outwardly transpires interiorly on the plane of causes, before the change is revealed to the senses in its tangible effects. From the nature of the case this fact is rendered too obvious to be questioned by any rational mind. Now the difficulty to which we referred consists in the apparent absence of any natural law in such cases as the one under consideration. It is easy to see that the period of our earth-life, when it is not cut short by accident, may be determined by underlying laws, and also that a spirit existing on the plane where those laws are perceived and understood, might predict with great accuracy when the physical dissolution would occur. But it is usually supposed that the numberless casualties by which property and life are destroyed are merely accidental—do not result from any fixed law. When our dwelling decays by slow degrees, from the natural action of the elements; when the tree withers in consequence of the gradual loss of its vitality; and when human bodies are dissolved because they are rendered unserviceable by length of years, or unsuitable tenements for the developed spirit, by reason of their grossness, we can readily apprehend the existence, and to some extent the nature, of the law which governs these effects. But when our house is fired by an incendiary, the tree felled by the woodman's ax, and men are slain and mangled by the recklessness of each other, it is difficult to divine how the event can be predicted with certainty by any finite spirit.

At least two hypotheses might be offered for the solution of this problem, but we have not time to discuss their claims in this connection.

**THE GIFT OF HEALING.**—We are informed that a Mr. M., of New Brighton, Pa., was recently confined to his room with extreme illness. He had been suffering for some time from severe idiopathic pains, and exhibited strong symptoms of lock-jaw. His physician had exhausted the resources of his art, but could afford no relief. While the patient was in this condition, the Spirit of his son appeared to Mrs. French, in Pittsburg, who is known to be a Spirit-medium. The Spirit told her to go and relieve his father that night, or otherwise the latter would leave the body. She accordingly went, and succeeded in arresting the disease at once, and the patient was so far relieved as to be able to accompany her to Pittsburg on her return. It is said that the Spirits through Mrs.

P., prescribed for him on Thursday, and on the following Saturday he was able to go back to New Brighton alone. We also learn that since Mrs. French has been stopping at the Irving House in this city, she has received a telegraphic dispatch from her patient, assuring her of his complete restoration, and that he was never in better health in the whole course of his life. We are informed by one of the parties that the preceding statement accords with the facts, and it is certain that many similar cases are constantly occurring.

**SEEKING IN UNKNOWN TONGUES.**—William B. Brittingham, while in our office a few days since, related an interesting fact illustrative of the intercourse with Spirits. A Mr. Walden, a speaking medium, from Ellicottville, Cattaraugus Co., recently visited the Springs which are the property of Mr. Chase, and the narrator. Immediately after his arrival, and while standing on the stoop, a Swedish girl, who was there employed at domestic service, came out of the house, whereupon Mr. Walden commenced speaking, apparently to the girl. None of the bystanders understood the language used, neither did the medium know what he was saying. The girl, finding that she was addressed in her native tongue, engaged in conversation; she appeared to be deeply interested and was soon affected to tears. Our informant inquired what troubled her, and she said, in substance, *That man knows all about my father and mother, one of whom has been dead six months, and the other eight years; it is said that they are talking to me through him, and that they can talk to me through other mediums.* The girl, who had never before witnessed such a phenomenon, was amazed, and of course unable to comprehend how Mr. Walden, an American, and totally ignorant of her family and of the Swedish language, could speak to her in so mysterious a manner.

A German who was present at the time requested Mr. Brittingham to explain the matter, when, suddenly, Mr. Walden's hand was used by the invisible intelligence to write a communication in the German language, which neither the medium nor any other person present, the German alone excepted, could either read or understand.

**QUERY.**—If "these signs follow them that believe," where shall we look for the largest number of true believers, in or out of the Church? Should the great Teacher come to this generation as he came to those who lived in the first century, he might still find occasion to say as he then said, "I have not found so great faith in Israel."

## SPECIAL ATTENTION DESIRED.

We send this number of our paper to the entire newspaper press of the United States and British America, besides a large number to the press and to individuals in Europe, and other parts of the civilized world. We hope that our editorial brethren will notice the peculiar features of the TELEGRAPH, and that other parties who may receive it will, if they are not averse to its principles and objects, speak to their friends respecting its character and claims. Those who may receive this number will greatly oblige us by circulating it among those who are beginning to be interested in the subjects whereof it mainly treats.

**EXCHANGES.**—We are constantly solicited to "exchange," and it would afford us much pleasure to be able to grant such requests in every instance, but we seldom have occasion to copy any thing from the secular journals, owing to the peculiar character of our own paper, and it must therefore be obvious that our exchanges are, with occasional exceptions, of very little use to us, any further than they are instrumental in calling attention to the nature of our enterprise. Our exchanges are already very numerous, but we are willing to continue them all, and even to extend the list, if the editorial fraternity will, but regard the nature of the case, and occasionally say a word to remind their readers that the SPIRITUAL TELEGRAPH is still published, and that it is now permanently established.

We exchange with many papers—at their solicitation—that never notice us at all, and from which we have never extracted a single line. If they occasionally speak of Spiritualism, it is only to abuse the subject and to betray their own fears of exciting the vulgar prejudice. We shall be obliged to cut off that class, unless they exhibit the fruits of a speedy and genuine repentance.

## MISS ANNETTE BISHOP.

This lady is already known to many of our readers as a highly gifted young artist, and as the authoress of several sweet Poems which have appeared, from time to time, in the SHEKINAH, and other Spiritual Periodicals. Having left her "mountain home," where her genius was first displayed, for a temporary residence in our city, she proposes to practice, during the ensuing winter, her art of Miniature Painting, in which she exhibits a natural inspiration and artistic skill which must excite the admiration of those who worship Beauty in its outward forms. Miss Bishop would, ere this, have attracted more general attention but for those delicate sensibilities which prompt her to retire instinctively from public observation.

We have specimens of miniatures at this office, which we shall be pleased to exhibit to our friends, and to any who may have occasion to employ this beautiful art. Those who desire to call on Miss Bishop will find her at her room, No. 93 West Sixteenth Street.

**"SPIRITUALISM BY JUDGE EDMONDS AND DR. DEXTER."**—We owe an apology to many who have ordered this book. The demand has so far exceeded our most sanguine expectations, that hitherto we have been unable to supply the market, though we have employed two presses and two binderies during a part of the time since the issue of the first edition. The work has already reached the *fifth* edition, and the demand is still unabated. We have at length made such arrangements that we hope to be able, hereafter, to supply all orders with the utmost dispatch.

**MR. AND MRS. HAYDEN** arrived from London several days since, after a somewhat protracted voyage. They called at our office on Wednesday of last week, and left for Boston the day following, where they propose to remain about six weeks, after which they will spend some days in this city, for the purpose of receiving visitors. Modern Spiritualism is chiefly indebted to the Spirits and Mrs. Hayden for the attention and respect which the subject has already secured in England.

**FOREIGN CORRESPONDENCE.**—We desire to call the reader's attention to an extract from a letter written by Dr. Ashburner to his friend, which will be found on our first page. The letter of our regular foreign correspondent, Viator, is also unusually interesting.

## THE HUTCHINSON FAMILY.

These widely celebrated singers, who for years have delighted so many thousands with their sweet melodies, are now giving a series of popular concerts in this city, and the places contiguous. Those who have not listened to them should improve the present occasion, while those who have will not neglect the opportunity to enjoy once more the refined pleasure which their simple, natural, and beautiful music seldom fails to inspire.

The Hutchinson Family have ever been as deeply interested in all noble and humanitarian enterprises—not excepting Spiritualism—as they have been truly celebrated for their musical abilities; and we feel assured that the announcement of the present Series of Popular Concerts will not fail to elicit the attention and patronage of our readers. As many of our friends will receive the present issue of our paper before their next concert in this city, we take occasion to say that the Brothers will sing at the Tabernacle on Thursday evening of this week.

**WARREN CHASE** is still in Boston, as we suppose, but will soon leave for the West. Those who may have occasion to correspond with him during the ensuing week had probably better address him at Troy, N. Y.

## INTERESTING INTERVIEW WITH SPIRITS.

Dr. Gardner is entitled to our thanks for the subjoined account of the recent very interesting séance of the circle to which he belongs, and we desire him to favor us in like manner whenever any important phenomena may occur. The name at first announced affords another convincing proof of the presence of an intelligent agency altogether foreign to the minds in the circle; and if Signor Farina was not present on that occasion, some Spirit evidently was there, or the name would not have been so mysteriously disclosed. Thus the immortals are everywhere, moving invisibly among men, using frail, earthly instruments to overthrow the gigantic errors of past ages, and to subvert the hoary skepticism of the world, that men may become more thoughtful, musical, and spiritual.—Ep.

SPRINGFIELD, MASS., October 27th, 1853.

## FRIEND BRITTAN:

Presuming that a short account of the progress of Spiritualism in Springfield, together with some, to me, remarkable manifestations of Spirit-presence and power which I have recently been permitted to witness, would not be wholly devoid of interest to you or your many readers, I take the liberty to send them for publication in the TELEGRAPH. About the time of the Spiritual Convention in this city, last spring, it was announced, through different mediums, that after the Convention they should enjoy a season of rest, and that the Spirit-friends would not call on them to perform much labor until about the middle of October, when it would be expected that they (the mediums) would be prepared to enter with renewed strength and zeal into the field, and labor for the spread of the principles of our glorious and heavenly philosophy. Accordingly, on the 14th inst., our Spirit-friends directed that a select circle of twelve persons should be appointed to meet every week. The circle met for the first time on Saturday evening, the 15th instant. During this sitting, every member of the circle was made sensible of the Spiritual presence through the sense of feeling, and by many short but beautiful communications and directions; but the manifestations of which it is my purpose more particularly to speak, were given at the second sitting of the circle, on Saturday evening of last week, when, after arranging the circle, it was spelled out, through the tipplings (and here I will remark that all the communications thus far given to this circle have been given in this way), to remove the lights from the room, which being done, the attention of each person present was attracted by a sound resembling very nearly the vibrations of the strings of a harp, when acted upon by a strong current of air; this sound was heard distinctly by every person in the room. Again the signal was given for the alphabet to be called, and the following commencement of a sentence (as every person in the room supposed) was spelled out: "Fur in a—". Then the alphabet was called through without a response, and the question was asked, "Is 'Fur in a' correct?" Answer, "Yes." The alphabet was again called without a response, and all wondered what it meant; indeed, no one present could understand why the Spirit communicating did not complete the sentence, when the usual signal for the alphabet was again made, and the word "Signior" was spelled out, and we found that the Spirit wished to announce his name, SIGNOR FARINA, simply, instead of giving a communication, as we all had supposed.

The members of the circle were then directed to go into the parlor, where there was a piano-forte, and were told that our Spirit-friends would endeavor to favor us with some music. The direction was complied with, and one of the mediums was directed to place his hands on the case of the instrument, near, but not touching the keys, which was done, when we were delighted by the sound of heavenly music, such as I never before heard, and which language would utterly fail me to describe. A Spirit-sister of one of the circle announced that she would play a march, which was done; then the Swiss song of "Home" was performed by the same angel-visitor. Next, Signor Farina, who was an Italian, and resided in this city as a teacher of the guitar, for several years, and recently deceased (I believe in the city of New York), favored us with two or three Italian airs, beautifully performed. Then was announced the spirit of Jesse Hutchinson, who played the "Old Granite State." And, lastly, Mozart announced himself, and admirably performed a part of his "Requiem." The musical sounds were not produced through the keys of the instrument, but by snapping or vibrating the strings, apparently as those of the harp or guitar are moved. During the whole performance the cover of the piano was closed, except the front portion which gives access to the keys.

I have thus, in my way, given you a brief description of the evening's exercises. The effect produced upon the members of the circle must be left to the reader's imagination; it would be vain for me to attempt the description. I have not time to write more, and must therefore close.

FRATERNALLY THINE,

H. F. GARDNER.

N. B. The circle herein referred to is composed of the following persons, viz, Mr. and Mrs. Jonathan Bangs and their daughter, Mrs. French, Mr. and Mrs. Rufus Elmer, South B. Bliss, Mr. Lord, Chas. Bannan, Mrs. R. Paine, Mrs. G. W. Harrison, Mrs. A. Munn, and is held every Saturday evening at the residence of Jonathan Bangs, Esq., Walnut Street, in this city. I would refer any person interested to either of the above gentlemen or ladies for evidence of the truthfulness of my statements in regard to the matter herein set forth.

H. F. G.

**CURIOUS MOVEMENTS OF MEDIUMS.**—Mr. Tappen Townsend, of Brooklyn, related to us the following: He was one day, in company with several others, at the house of a Mr. B., in Williamsburg, whose two little daughters were mediums. Some discussion arose in the company upon a question relating to the Bible, and after it had proceeded a while without any prospect of terminating to the satisfaction of the parties, Mr. B.'s little daughters, being seated together, simultaneously flew across the room to a table on which lay a Bible. They opened the book, and with coincident movements of the hands of each, commenced turning over the leaves with incredible rapidity, until they would be made simultaneously to point out a passage, and while both were rapping on it with their fingers, and without looking at it or knowing its import, they would both cry out, "Here; here! read; read!" The passage was then read by a person in the room, and found to have a direct bearing on the subject of the previous controversy. The girls would then as rapidly turn to another passage, to which, when the leaves were opened, their hands would be simultaneously directed in the same manner, and that passage, on being read, would be found equally appropriate to the subject of discussion; and so they proceeded to turn, in like manner, from passage to passage until about thirty were referred to, all of which, though they were not read nor their import known by the mediums, were found equally appropriate. What but the supposition that there was an action of a Spiritual intelligence outside of, and above, these simple-hearted and unlearned young girls, could explain a phenomenon of this kind—especially when we consider its duplicate nature as manifested in both mediums in the same way, and at the same instants of time!

## FACTS AND REMARKS.

**THE KIANTONE WATERS.**—We witnessed some surprising effects of the Kiantone waters a few days ago. Mr. Brittingham, one of the proprietors of these waters, now on a visit to this city, placed corked bottles of them, and also small boxes of their dried sediment, successively, in the hands of a well-known clergyman, who is a very sensitive medium. It should be known that the waters are of two kinds—the one having positive and the other negative qualities, as issuing from two separate jets at the bottom of the pit sunk by Spirit-direction. When the bottle containing the positive waters was placed in the right hand of the medium, the hand involuntarily grasped it convulsively, the medium's eyes were closed, and a state of incipient Spiritual trance was speedily induced. When the same bottle was brought near the left hand, the hand was convulsively thrown behind the medium's back, as by an irresistible repulsion. The negative bottle was then placed in the left hand, when that hand involuntarily grasped it as the right hand had done the other, and similar transic effects ensued. The positive and negative sediments, being placed respectively in the right and the left hands, were productive of similar effects. Trial was then made of holding a positive bottle in the right hand, and a negative one in the left, at one and the same time. When they were held close together they were found to produce no perceptible effect, as though their influences neutralized each other; but when they were held a distance apart, their respective influences were apparent just as when held singularly. While holding them, the hand was involuntarily carried, as by attraction, to different portions of the body, and the medium was impressed that they were good for diseases of the particular organs thus indicated. We ourselves, while sitting within the sphere of these waters, were sensible of a powerful magnetic influence, and were forcibly reminded of the ancient stories concerning the Castalian Fountain, the prophetic waters of Branchida, and the pool of Siloam.

If all the particulars connected with the search for and discovery of these waters were fully written out, they would form, in our opinion, one of the most wonderful and convincing chapters in the history of the modern Spiritual unfolding.

**CASE OF SYMPATHY.**—The following case was related to us some time ago, and merits, as we conceive, the attention of Spiritualists, suggesting, as it does, a probable explanation of various erratic experiences which frequently occur with mediums, and which are generally attributed to Spirits out of, rather than in, the body. While Kosuth was stopping at the Irving House in this city, a lady of remarkably sensitive constitution came to the hotel in company with two or three of her friends, having a strong desire to obtain an interview with the illustrious Magyar. After she arrived, however, she ascertained that Kosuth, unrecognized by her, had passed out of the door at the very moment she entered, and was so near her, in the crowd, that she had probably touched him. The lady, with her companions, took seats in the parlor, when, as it may be supposed, her soul soon began to wander forth in thought after the object of her ardent interests. After sitting there for some time, she became apparently insensible to the presence of her companions and all things around her, and then rose upon her feet, assumed a majestic air, and commenced gesticulating in a regular and graceful manner as if addressing a public audience. This she continued for a long time, despite of the efforts of her friends to arouse her; and finally she resumed her natural state suddenly and spontaneously. It was afterward ascertained that during the whole time of the lady's strange gesticulations, and coinciding with their beginning and termination to a moment, Kosuth was delivering a speech to one of the numerous congratulatory assemblages with which he was honored while in New York. No doubt the lady, by the strong interest she felt in the illustrious Hungarian, was brought into magnetic rapport with him in such a degree as to enable the energies of his mind to vibrate through her nervous and muscular system, and thus cause her to gesticulate coincidentally with himself. But if a similar occurrence had taken place at a Spiritual circle, it would most probably have been attributed to the operations of Spirits out of the body.

**SHAKEN AND CARRIED BY THE SPIRITS.**—The following was also related by Mr. Tappen Townsend, of Brooklyn, who, in company with several persons of respectability whom he named, was eye-witness to the fact.

Mrs. — of Williamsburg, who had long resisted being developed as a medium, was one night seated in a circle, when after waiting for a long time for the manifestations without receiving them, her husband turned to her and said, "Sarah, I believe you are resisting the Spirits." She answered, "No, I am not;" but at the same instant the Spirits responded by the movement of her hand, "Yes, you are." Her husband then said to the Spirit, "Grandmother, I wish you would give her a shaking for that." No sooner was this said than the lady was raised bodily six or eight inches from the chair, and shaken violently, and then let down again. Her husband said, "Grandmother, I don't think that's enough; give her another shake;" and instantly she was lifted up and shaken again, in the same way. Then said the husband, "Grandmother, to complete her chastisement, I wish you would throw her right into my lap." No sooner was this said than the lady was lifted bodily over the corner of the table, and over my informant's lap, and placed upon the lap of her husband who sat on the opposite side of him; and this was done so orderly that her skirts, during her passage through the air, seemed to be kept to the curve of her limbs, and were thus prevented from catching in the corner of the table!

**A BEAUTIFUL AND SIGNIFICANT VISION.**—A few days ago we were favored with a visit from Rev. T. L. Harris, who had no sooner seated himself in our study than he was seized by Spiritual power, and thrown into the interior state. The Spirits of three well-known philosophers then visibly presented themselves to him, and gave a series of most interesting communications and visions, most of which were of a personal nature, not designed for the public. One vision, however, we deem it proper to relate, as it admirably illustrates the present condition of the moral world, the changes that are in progress, and the glorious future that awaits us. Our brother saw a stupendous sun, or rather two suns, the one behind the other. The *higher* sun appeared to be old, and exhausted of its heat and light, and was black as midnight. But directly behind it, and born out of it, as it were, was an indescribably brilliant and glorious sun, that was just rising in the east, and scattering a few of its first and faintest beams upon the earth. It, however, could not be seen by any whose vision was not sufficiently quickened to penetrate through the *dark* sun which covered it. From the bright sun he saw innumerable rays or glories which were interiorly of a *spiritual* constitution, streaming forth in every direction, and falling upon the earth; and each one of these spirals appeared to consist of an ascending succession of *societies of angels*! The interpretation, of course, will immediately suggest itself to the mind of every reader.

**FLOATING IN THE AIR.**—In the course of the Spiritual unfolding now in progress, there have been several instances of mediums being floated or suspended in the air without visible support. These facts have been duly laid before the public with abundant attestations; but as they seem to skeptics as among the greatest of the incredibilities connected with the alleged current phenomena, it is well it should be known that they are not without parallels in the history of the past. In the course of our reading we have met with several instances in which the old saints, and other devout persons of the Christian Church, were suspended in the air by Spiritual power. Thus St. Francis of Assisium, was frequently, while at prayer, raised from the ground so high that his companions could barely touch his feet, and sometimes he was raised much higher. This was related by F. Leo, the secretary and confessor of St. Francis, who was eye-witness to the facts, and is also related by St. Bonaventure, and other biographers of St. Francis, as cited by Butler. The same phenomena also frequently happened to St. Theresa, and also, in one or two instances, to Ignatius Loyola. These facts, concerning some of which, at least, there can be no doubt, are valuable as intimating the existence of something like a law of *spiritual* gravitation, which in some instances may predominate over the normal gravity of material substances.

**GRAVITATION OVERCOME BY SPIRITS.**—We have the following from an authentic source, but are not authorized to mention names: A table was set for an oyster supper, with lamps, dishes, and all the necessary paraphernalia upon it, and the company was assembled in the room, and about to be seated to the repast. Among the rest there were two or three mediums for Spiritual Manifestations. While no one was within three or four feet of the table, the latter commenced slowly tilting, and bowed until its edge touched the floor, when it slowly turned back again to its right position without spilling a particle of fluid or deranging a lamp or a dish, or altering the position of any thing upon it! Wonderful! but we know of several similar cases that have occurred.

We sometimes condemn the present by praising the past; we show our contempt of what now is by our esteem for what is no more.

## FOREIGN CORRESPONDENCE.

## LETTER V.

LONDON, October 10th, 1853.

## FRIEND BRITTAN:

Instead of giving you a description of things in this great city, that have been a thousand times described, I propose at this time to give you, as the metaphysicians say, a generalization of every possible doctrine of Spiritual Manifestations. No greater service can be done any cause than to construct a formula that shall clearly designate its principles and accurately sum up the results of well-conducted experiments.

I must here beg the reader to be patient, for such a generalization demands rigor in its application. Technical terms shall be avoided, and, not to confuse by a special designation of each division and subdivision, final results only will be enumerated.

The phenomena, to wit, rappings, table-turnings, etc., are true or not true. Humbug or reality must be predicated of them. They are chimeras, phantoms of a diseased or terrified imagination, wholly confined within the limits of the fancy; or they are audible sounds, visible motions, etc., that are wholly external to the hearer, the beholder.

They are called unreal by two classes of persons that are quite opposite in character.

One class, visionary in character, deny the objective, the external reality of the phenomena, and account for them on the ground of electrical biology. In biology, a person who becomes subject to the influence of an operator, thus to speak, is made to see flowers where there are no flowers, to shoot birds where there are no birds, to catch fish where there are no fish, to hear raps where there are no raps, to behold table-turnings where there are no table-turnings. This class of persons say that all who perceive these phenomena are under a biological influence, and are beholding phantoms instead of realities. They see things as they are seen in dreams.

The second class, as materially skeptical as the first class are mystically skeptical, doubt the evidence of the senses. They begin with a declaration of the impossibility of the phenomena, and reject the testimony of sight and hearing, rather than admit what they are determined not to admit.

If the phenomena are real, nothing is more certain than that they must have a cause. Unless reason is a lie, and the Author of it a lie, there must be a cause adequate to explain not only the physical result, but also the intelligent and moral result.

Their truth, their reality, their objective existence, is admitted by several classes of persons, that must not in any degree be confounded.

To begin with the lowest class, there are those that believe sounds are made, that tables are turned, that answers are given, but regard it all as a trick, a feat of jugglery, the result of some hidden apparatus, or the work of an accomplice.

A second class believe that the phenomena are produced by electricity, or some other agent, generated by the medium, and subject to the medium's intelligence and will. The medium, consciously or unconsciously, by means of this agent, causes raps, gives responses, etc. The medium may be honest or dishonest, sincere or cunning, may be deceived or a deceiver. The medium may pretend to give superhuman responses, when he or she does not believe in their reality, or the medium may believe that superhuman responses are given, when he or she is merely laboriously uttering, by means of an alphabet, the fancies of a sick brain. This class suppose the medium to be in a sickly, abnormal, unnatural condition of body. In extreme cases, Spirits are seen and talked with, as a man with the *delirium tremens* sees the air full of snakes, and feels himself clutched at by the shadowy hands of fiends.

A third class suppose that in a circle, electricity, or some other subtle agent, is generated by the persons composing the circle in certain relations to each other, and that this force, is consciously or unconsciously, controlled by one or more of those present. It may be wholly controlled by the medium, and then it is subject to all the conditions mentioned in the previous paragraph. It may be controlled by one, then by another, throughout the whole circle. In the former case, the intelligence manifested could not transcend that of the medium; in the latter case, there could be manifested the combined intelligence of all. The responses, too, in themselves and in their relations, would have a character corresponding to that of their origin.

A fourth class add to the belief of the second class an element of clairvoyance. The medium knows thereby all that is in the minds of those present, and many things pertaining to the absent. The medium, consciously or unconsciously, honestly or dishonestly, etc., gives responses that correspond to knowledge and character.

A fifth class add the same element to the supposition of the third class. All the conditions follow that are mentioned under the third class. If we were not giving a scientific exposition, it would hardly be necessary to make a distinction between this class and the preceding—between the fourth and the fifth. In this class it is necessary to state that the clairvoyance is confined to the medium, or mediums, in the circle.

A sixth class believe that the medium is partially or wholly subject to the influence of a disembodied Spirit or Spirits, subject to some supernatural influence. Thus a Spirit, through a medium, writes, raps, tips a table, etc.

A seventh class suppose that Spirits generally, not necessarily, at the call of some individual, directly produce the phenomena. Whatever knowledge the disembodied may possess, or the embodied can receive, may thus be given.

Others believe—and here our generalization reaches its limit, the limit of the possible—that we are all more or less subject to Spiritual influence, that good or bad thoughts are suggested, high or base resolves are prompted, by those that "walk the earth unseen, both when we wake and when we sleep;" that the character of each one is in a degree determined by the kind of Spirits that visit him, or that different kinds of Spirits are attracted by his character—the good visiting the good, the bad the bad.

The subject is now receiving special attention everywhere in Christendom, and those who make a mockery of it, and do not wish to investigate it, only proclaim their own shallowness, folly, prejudice, or conceit. It is not the dream of the ignorant and the credulous that is in the wise and prudent reject—humanity can not afford so much attention to chimeras. If it were not for violating hospitality, I would give you the favorable testimony of more than one great name in science, in philosophy, in literature, in the Church, and in the State.

That these phenomena, these responses that have made men, grown old in materialism and atheism, believe in God and immortality, are the result of biological influence, is too absurd to be believed. Skepticism in regard to the phenomena involves extreme credulity in regard to biology. Credulity and skepticism are opposite sides of the same thing. When you fail one, you may be sure that the other is not far off. To ask us to believe that every one who witnesses the phenomena is biologically, is in a sense, dreaming, is seeing the phantom echoes of a designing operator's depraved imagination, is asking too much—more than any rational, well-balanced mind can admit. Let this objection, then, be relegated to the swine-slaughter of toe-cracking, or to the cur-kennel where small theologians bark evermore.

We will leave it to the editor of the London *Leader*, and to all followers of Auguste Comte, to lay the knife to their own throats, by doubting the evidence of the senses. Material science professes to be based upon observation. Observation depends upon the senses. Prove the materiality of the senses, and observation itself is a cheat. Where, then, is material science? Material science exists; the senses, then, must, as a general rule, be reliable. Admirable spectacle, to see materialists, in order to escape belief in the phenomena in question, doubting all material phenomena, or, what is the same thing, the veracity of the senses that perceive them!

All sensible, all unprejudiced persons, who witness the phenomena, do not doubt their existence. They leave such extreme doubt to the extreme believers in something else.

It is not necessary to spend breath with those who believe the phenomena to be the result of jugglery, etc. They exhibit too much prejudice, or too much suspicion, to entitle them to a lengthy hearing or a formal refutation. The witness and the mediums are so many and so respectable that it would be an insult to humanity to give ear to those who would impeach them.

It is evident that in every instance the cause attributed must be adequate to explain the effect. If there be an exhibition of superhuman power and intelligence, then the cause must be superhuman. If it is not certain that the results are beyond the productive energy of man, then it is absurd, foolish, and may be a crime, to attribute to them a superhuman origin. On the other points I do not wish to speak at present. In regard to the different theories indicated, I lack any settled conviction. I believe with the great Sir W. Hamilton, that in certain abnormal conditions of the nervous system there are other media than the recognized senses, by which intelligence is conveyed to the soul. In this sense clairvoyance is to be



real. I also believe with the poets, the *rates*, of every age, that when our aspirations are high and our motives pure, we are in harmony with, and receive strength from, invisible intelligence and goodness. Any facts that from time to time may come under my observation, bearing upon these points, shall be duly communicated to you.

Since arriving in London I have met Mr. and Mrs. Hayden, who, during a year's residence in this country, have been visited by many of the nobility and most distinguished men in England, and have had the best opportunity of witnessing the influence, in high quarters, of the new manifestations. They are about to embark for America, and will return here again in February next. They have seen the best society here, not merely in a professional way, and their return will be looked for with interest.

VIATOR.

## NEW YORK CONFERENCE.

Reported Photographically by T. J. Ellinwood.

On Tuesday evening, November 1st, the Conference met, as usual, at Dodworth's Hall, No. 806 Broadway, opposite Eleventh Street.

R. T. Hallock opened the meeting with a few remarks respecting the propriety of holding Sabbath evening meetings; after which he asked the privilege of speaking to the following question: "Admitting that the table movements, the rappings, and the whole phenomena which are alleged to take place, do actually occur, what is the use of them all?" He desired to admonish those who ask this question, to obtain the facts in the case—to ascertain the truth in the matter—and to let those living facts, as they should be presented, be their own interpreters.

He said: "Supposing we could be brought into intellectual intercourse with a soul, which has been imbedded in a solid rock for a few thousand years, and we should undertake to inform him of the nature of the skylight and the upper air, do you not see how utterly impossible it would be for us to give that creature any sort of realization of our statements? Would not the soul raise just the question which I have stated? 'Granting what you say to be true, what is the use of it all? What is to be its effects upon my existence? Am I to be fatter, to be able to sleep longer or more soundly, or to digest my food better? I live now, and unless you propose some such advantage, what is the use of the skylight, air, and the other things you mentioned? You tell me that beings of my species have the power of volition, and can hop from place to place, and that they commune with beings of their own order; but I can conceive of no such powers in me, and unless by knocking you can knock a hole in my rock—unless you can produce some evidence of the truth of your statements, I can not believe them.'"

The speaker had met with cases that reminded him of that illustration—persons whose minds seemed to be so begirt about, or incrustated with, the idea that they have but a mere vegetable existence, that these truths concerning the higher life could by no means enter into their minds, or be appreciated, and they would ask, "What is the use of these manifestations? How are they going to affect our stomachs? Unless your Spiritual knockings can knock out some means by which we can enhance our fortunes, it is all vain to talk to us about them."

When he went into the streets, and saw the immense edifices with their gloomy walls, and the very glass in the windows stained to keep out the light, they suggested to him the mental or spiritual state of the people. When he saw the great mass directing their energies to worldly pursuits, he could not see how men were to be brought to comprehend the truths concerning the higher life; and when, not long since, a man in his sorrow said he knew of no system that could assuage the grief occasioned by the separation of some beloved object from him, it seemed to the speaker that it required something more than man to bring the evidences of these higher truths to such minds. It seemed to him that we had incrustated ourselves over with a solid rock of error, which nothing but the solid hammer of truth can remove; and he thought that rock to be in process of removal at the present time.

The speaker related an instance for the purpose of demonstrating the utility of Spiritual Manifestations. A family practiced sitting around a table, from time to time, for several months; during which the table would occasionally move over the floor, and perform sundry fantastic feats, without seeming to have any specific object, until on a certain occasion it moved in front of a picture, intimating by its motions that the living power which was operating upon it was in some way related to the person whose portrait was suspended upon the wall. The table responded to the alphabet, and spelled the following: "My dear mother, I am always with you." Then the object of those strange motions was explained; and it was no light matter that that object could be accomplished, if by it that mother's heart could be cheered with the assurance that her child still lived! Does any one ask, "What is the use?" Ask that mother, she is able to tell you; but before that occurrence she could not. Now God has been his own interpreter in these things, and has brought to that mother's heart evidence of the existence and presence of her child.

The speaker thought that most men were satisfied with the natural laws. For instance, he cheerfully submits to the chill of winter, the cold blasts of autumn, and the changeable winds of spring, because he knew that they would produce beneficial results. But there is one law—the great law of transition—called death, which all mankind, with one accord, seem to be dissatisfied with, and from its imaginary results they shrink with terror. As an evidence that men are dissatisfied with death and its results, the speaker referred to the many opprobrious epithets which have been applied to it, such as "the King of Terrors," and the like. This beautiful earth, too, had been named a "Vale of Tears," in consequence of death, and that was an evidence that man is dissatisfied with it. Men had bowed to it from a stern necessity. In his judgment, this aversion to death had arisen from the fact that men were uncertain with regard to the result of this law. They had not had sufficient evidence to satisfy them that the spirit lives; but he considered the object of the late demonstrations to be to furnish evidence of that fact, and to prove to man that death is a change from which man need not shrink, but in view of which he may rejoice. Death is no more to be dreaded by man. The speaker closed by saying, that no man ever put himself in opposition to a natural law with safety.

Isaac C. Pray said, that the remarks already made had been exceedingly pertinent, but he supposed that the majority present desired to know the nature and character of the manifestations. There was no difficulty in discovering these things. Many of those present were continually favored with manifestations. Some had visions, others heard voices in the midnight watch, and yet deny, before the face of the Almighty, that these things are worthy of belief. There were other manifestations, even in the tall edifices, and in the military companies parading the streets. A few years ago young men in the city were disorderly—now they are marching in rank and file, preparing for the coming future. These are striking manifestations. Society is full of them. He saw manifestations everywhere. It was not necessary for him to see Spirits. Never had he been able to weep at the so-called death of any one, and presumed others had a similar experience, since it was difficult to realize such a thing as death. When a boy he used to wonder why people could weep at a funeral, and he supposed that he was hard-hearted, although he could weep over novels and the sufferings of heroines. Now, if we were in the habit of studying our emotions—were not mere creatures of convention—we should be in a different state; but we prefer to know what our neighbor thinks on this and that subject; and as our neighbors never do tell what they think, society forms a universal lie to cheat each other. Convention is an almost insupportable monster, created to make a life of lies, to make sins, and to damn fellow-beings with such inventions. Sins against God gave society little concern. Every man is good who buys goods at our store—and particularly good while he can pay regularly. But until men are free, we shall not change from this deplorable state.

Now with respect to manifestations, it has passed into a proverb that, as is one's receptivity, so shall be his experience. Men and women have evil Spirits to visit them only as they believe in such things. They fail to interpret correctly their visions. Relying on authority, they believe as they have been told to believe, or depend upon some book instead of using their own reason. The receptivity is incomplete, because freedom is incomplete. This is the secret of contradictory Spiritual communications. So in external life, men are termed evil Spirits. Yonder prisoner has God's spark within him. God has sent it there—and there it will exist to live forever. And when it has reached our highest conceptions of the heights of science, it will reach the towers of science far above them. There is no creature so low that he may not feel that he is made in the image of God. Why talk of evil? It is wrong. It is a curse to the race to talk of evil. This doctrine of evil Spirits, unless men become free in the true sense of the word, ever will exist. God never did, never could make an evil thing. Our vain and weak conceptions of what constitute good and evil create all the difficulty. A vision of what we call an evil Spirit may be full of the elements of beauty, love, and divinity.

The speaker then narrated a case under his own observation, in which he had been permitted to witness the interior state and progress of a

friend. The interior mind that never lies we all possess. The external always lies, because surrounded by lying circumstances. The interior is always pure, because shut from the external. Men know little of the value of true religion, and in what it consists. The future state is very different from what it has been described to be. The sun and substance of this life, and the life to come, is to glorify God. How does a river, a tree, a plant, glorify the Deity? By toiling, working. God has not made us for any smaller use than he has the violet. Have we not duties to perform? Do they consist in accumulating treasures which we can not carry with us—keeping the miserable in misery, and the degraded in degradation? It becomes a serious question with us, in what consists this glorifying the Deity. In the speaker's opinion it must be in not working for ourselves, but for the human race—to carry out the designs of God, and to create, for we love His creative spirits. Else why is it that we have the remarkable things produced by the inventive genius of the age. If you need manifestations of the Spiritual world, see them in the locomotive, the telegraph, etc. These are outbursts of the Spiritual spheres. They have preceded the progress of the race, and that sublimer telegraph now communicating with the skies. Every steamer has the minds of Fulton and Watt in it. The engineer could do nothing of himself, unless the original inventors, as it were, stood constantly by his side. The speaker closed by saying, that there was never a word uttered except by God, for without him nothing can be or exist.

John W. Edmonds remarked, that he had hitherto been placed in an embarrassing position, which rendered it impossible for him to do all for the cause that he could desire; but since he was about to be released from that embarrassment, he was ready to commence his public labors in this city, where he had never yet attempted to lecture on the subject under consideration. He and Dr. Dexter would engage to deliver one lecture each week if the friends would provide a room for that purpose. He recommended that, if these lectures were held, music should be added to their exercises.

He then read a dialogue that purported to come from two persons in the Spirit-world—Voltaire and Cardinal Wolsey; the former of whom spoke through a lady, and the latter through himself.

The dialogue seemed to be with reference to the principles which Voltaire entertained and taught on earth, their influence on the world, and their bearing upon his present Spiritual existence.

Wm. Fishbough argued the probable reality of Spiritual intercourse on *à priori* grounds. He showed that all things in nature sustain relations to each other—that the universe presents one grand whole, and that this is not true of material objects merely, but that the same is true of Spiritual nature, and of space and time. Hence he concluded that there must be a link of communication between this and the Spiritual world of some kind. Said the speaker, "Unless this is the case, there is no such thing as a Spiritual world to us, and the annihilation of which materialists speak must be true."

The speaker contended that Spiritual communion is a normal privilege of man so long as he retained his normal state of body and mind. This privilege commenced in Eden, was enjoyed by the long list of prophets, was undisputed in the Christian Church two hundred years after the apostles were in their graves, and the Catholics claim to have enjoyed it down to the present, while Protestantism contends that it ceased with the apostolic age. The Church had lost that privilege, because it had lost its internal spirit of purity and love, and by its gradual materialization. It was forewarned by Sts. John and Paul that there should be a falling away in latter times. After they had become thus materialized they had no miracles, mighty works, prophecies, outpourings of the Spirit, or Spiritual demonstrations, by which to convince those who were out of the pale of the Christian Church, so that many have fallen back upon the level of intellectual brutes, and denied that man has an immortal soul. God was now bringing in the blind by a way which they knew not, going down to the lowest with the same kind of evidences that Thomas of old required. This was the way appointed by Divine Providence for the universal introduction of Spiritual communion among men. With reference to the state of Spiritual intercourse, the speaker thought there was a dark and a light side to the picture. The developments were useful to the lovers of themselves, because they give them the assurance of a future existence; to the lovers of humanity, because they present a prospect of an entire revolution which shall do away with those forms of restriction which are crushing man to the dust; and to the lovers of God, because they present evidences, such as will satisfy the most skeptical that it is a divine and holy reality, that God and the angels have a watchful care over us, and pour love and affection into the soul. It was these developments that were to introduce a saving faith into the world, and to erect on the ruins of a dead formalism a beautiful temple, which should grow larger and brighter till it should comprehend the whole human race. But it could not be expected that such a revolution could take place at once, or without much commotion.

It seemed to him that there is an upward and downward tendency to these developments, which are determined by a preponderance of the higher or lower affections. If some men, instead of considering themselves mere fractions of the boundless creation, set themselves up as little centers, and endeavor to make all men and all things bend to their ideas, because they are their ideas, and for no other purpose, all others will be in antagonism to them, and they to all others, and none of the exalted results which we all hope may be derived from the full development of Spiritualism will be realized.

Some persons were disposed to give the negation to all that belongs to the past, but he considered it impossible to leave the past, as all the present is founded upon the past—because the past and present are inseparably connected. He contended that we can not express an idea without referring to the past. He thought men should become a little more humble, more pure-minded, more reverent, and more holy, and proceed with an eye single to the glory of Him who is the source of all love and harmony, to collect together, not only the developments of this age, but also those of the past.

He was not disposed to trample under his feet the teachings of the Bible, nor to say the Bible is true because it is the Bible; but he was disposed to walk in any light that would show him the true path.

## EUROPEAN NEWS.

Turkey has formally declared war against Russia, finding that longer reference to diplomacy could only cripple her resources and favor the advances of her enemy. But this formal declaration was long preceded by what the world has regarded as a virtual declaration of hostilities by Russia. The moment Russia entered the Danubian principalities, Turkey was called upon by self-respect, and by all the usages of nations, to repel. If she has delayed a resort to arms, it has been because she most respected the peace of the world, and has been ready to conserve it by diplomacy, even at a sacrifice of practical rights as well as national sensibilities. Turkey has taken the extreme step only when all others had failed. Abiding by her clear rights, she has been patient under insult, and her attitude, if she now enters the field, will have the sympathies of the world. Austria and Prussia are inclined to stand neutral, and their neutrality may keep France and England quiet, unless Russia should approach too near to Constantinople. Russia will not be permitted, at any rate, to occupy the defense posts of the Mediterranean passes to the East. The war, therefore, may not become a general European conflict.

Turkey will have, most likely, Persian and Caucasian aid in the East, and considerable volunteer strength from Hungarians, Poles, Italians, etc. With these, it is possible she may stand her ground singly against Russia. It is European opinion that Turkey will triumph at the outset, whatever the final issue. If the war does not become European, diplomacy may succeed first hostilities—though it is said that the Emperor of Russia declares that he will exterminate the Turks. Should, however, the war become general, new elements will enter into it. Beside France and England, armed against Russia—and perhaps Austria and Prussia—there will, undoubtedly, be a vast uprising of Italians, Hungarians, and Poles. The only chance for Kossuth, Mazzini, and their fellow-republican leaders, to show a strong hand in behalf of the people, lies in a general war, and they will spare no means to urge one on. To every steamer we may now look for stirring news—for a record of battles, furious and bloody, and for a trembling of commercial and monetary interests. It will be a strange spectacle, a general war in the nineteenth century of the Christian era. Verily some purer and better spirit than now animates the earth's rulers is needed among men. Possibly war may be the inaugurator of such a spirit, by breaking and destroying some of earth's many despots.

The British Admiralty have received intelligence of the safety of the Arctic expedition sent out under command of Sir Edward Belcher, and of the discovery of the Northwest passage. No traces, however, have been found of Sir John Franklin. The Arctic expedition had lost one vessel in the ice, and suffered severe hardships. Among the various interesting discoveries that have been made by this expedition, are an extensive coal deposit, a great number of smoking hillocks, and a petrified forest.

## Original Communications.

### HYMNS OF THE INNER LIFE.

Under this general title we are privileged to publish a series of Lyrical Compositions communicated through, and verbally dictated by, THOMAS L. HARRIS. The reader will be interested to know the method whereby these Interior Harmonies are externally unfolded, and accordingly we transcribe the following from the Spirits, as it was spoken through Mr. Harris while seated in our office:

Four different modes of reception have already been observed: First, VERBAL DICTATION. All poems received in this manner appear to flow from the mind of an individual Spirit *en rapport* with the medium, who projects into the cerebral organs of the latter a stream of words, which flow spontaneously through his lips and are uttered by him with extreme rapidity. The poem entitled "Voices from Above," in the present number of the TELEGRAPH, was received in this manner, at a time when poetical composition on the part of the medium was utterly impossible, he having already delivered two public discourses on that day, and being about to deliver a third. The circumstances attending the reception of this poem deserve a passing notice. While seated at the tea-table, a Spirit appeared and requested the medium, together with his friend, Charles Partridge, to retire into a private apartment. The request being complied with, the Spirit proceeded to communicate, and the poem in the present number is the verbal transcript of what was then uttered. It is worthy of remark, in this connection, that the effect produced by the giving forth of this poem, so far from being one of exhaustion, was of a quickening and vitalizing nature.

A second mode resorted to by the Spiritual authors, in making their communications, consists in the production of a state of extreme unconsciousness, resembling sleep, during which the spiritual consciousness of the medium is brought into *rapport* with the general sphere of Spiritual life inhabited by immortal forms. At such times they proceed to dictate to him that which he shall utter; but in this case his own paralyzed hand is made use of to transcribe. There are individual Spirits, however, who have themselves made use of his hand, while in this condition, for kindred purposes. The poem purporting to be dictated by the spirit of Southey, published in a former number of the SHEKINAH, originated in this manner. The origin of this latter poem was somewhat peculiar. The medium, while engaged in prose composition, was arrested in his mental exercise, and in a space of time not exceeding twenty seconds placed in a state of internal consciousness, in which, with the rapidity of ordinary prose composition, he transcribed the poem from the dictation of the Spirit, and, on returning to external waking, found it before him.

A third method whereby these productions emanate from the World of Spirits, consists in the introduction of the medium into an interior condition, while exquisite musical compositions are impressed on the auditory nerves. The poems which are dictated under this influence are translations from the harmonic language of the Heavens into the verbal dialect of earth. The poem entitled "Ministering Angels," copied into the TELEGRAPH from the *Mountain Cove Journal*, is of this class, and for three evenings prior to its final reception was sung by Spirits so loud, and with such penetrating melody, that the music appeared to be in the external atmosphere.

The fourth process by which these poems are received, is by means of an influx of essential harmony, which appears to enter the system through the *solar plexus*. The poem itself is then psychometrically impressed upon the sensorial organs of the cardiacal region. Instructed students of psychology are well aware that there is a psychometrical organ located at the pit of the stomach, and that impressions of character are received, and in some instances printed pages deciphered through that instrumentality. It is when the interior condition of the medium is most absolute that poetic compositions infuse through this harmonic seat of sensation, penetrate the consciousness, and are thus produced as lyrical compositions. The poem entitled "Proem to an unpublished Epic," which is now in hand, and will appear in a future number, is of the latter class.

### VOICES FROM ABOVE.

I hold the hearts of all men in my hand—  
I speak, harmonious, in the Spirit-land.  
On every heart I breathe a blessing there—  
That blessing grows to music in the air.  
That music to the earth I bid descend,  
Making each man to each a more than friend—  
A brother, filled with Love's immortal breath,  
Lifting the lowly from the shades of death,  
Healing the broken heart with life divine,  
And pouring in sweet peace, the immortal wine,  
Pressed from the clusters of the living tree—  
The tree of heavenly immortality,  
Whose blossoms fill the skies, and scatter down  
Garlands of hope earth's weary brow to crown.

### II.

I am the Resurrection and the Life!  
I spake to man in centuries dark and old,  
And scattered o'er the blood-wet fields of strife  
Germs of the future age—the Age of Gold.  
I dwell with man, as in the ages past,  
The mantle of my Presence o'er him cast;  
The glory shining downward from my face  
Kindles his spirit for the upward race.  
I fill his heart, as waters fill the sea,  
With Love and Wisdom—and I make him free.

### III.

I plant on earth my Paradise again,  
And speak in truth, and love, and hope to men,  
Inspiring them with infinite desires.  
I light in human souls immortal fires.  
I speak, and man grows eloquent. My voice  
Bids all my loving offspring to rejoice  
In the great promise, whose fulfillment, given,  
Transforms the earth to Paradise and Heaven.

### IV.

I wake mankind as Morning wakes the world.  
Down from his throne despotic Night is hurled.  
From chains and darkness, with delivering might  
Of truth, and love, and holiness, and right,  
I set my children free. I fill the air  
With sovereign beauty. Souls divinely fair  
I set, like stars, earth's mental dome above.  
They shine, and sing, and tell my boundless love.

### V.

'Tis thus through hearts where all the graces reign,  
The FATHER speaks. The stately Angel train  
Repeat the holy utterance to mankind—  
Man, wake thee from thy slumber, rise and find  
Celestial angels whispering at thy gate.  
They come, attended by the Spirits great  
By all the pure and heavenly sons of time.  
All have one heart—inspired by Love Divine.

### THE GREEK SLAVE.

The following lines, from a female friend, are not without the essential requisites of Poetry, while they are certainly excellent in thought. The writer observes outward forms from a super-sensual plane, and finds the highest motives to a life of purity and devotion where grosser natures—souls unsanctified by a love of the divinely beautiful and pure—discover nothing but the incentives to unholy desire. Thus ethereal minds find immortal sweets where others only seek and find mortal poisons.—Ed.

"Messenger to her mother-land—  
Gem for her gorgeous nave—  
What hath the home of Slavery  
More fitting than a slave?"

Gather round the Grecian maiden,  
Fearless, though the rude may stare!  
And with chastened souls ye'll whisper,  
"Tis indeed a place of prayer!"  
Ye who yearn for truth and beauty,  
Falter not, and ye will find,  
Gazing on that chiseled marble,  
God is present to the mind!

What though some may seek her presence,  
As of yore the Turkish mart;  
Fear not, though no words are spoken,  
She has touched each traitor heart;  
And they own their wretched bondage,  
Strive to rend their cursed chains,  
Feeling they are slaves degraded,  
While a thought impure remains.

Young and old, go gaze upon her,  
And with reverential awe,  
While ye marvel at the artist,  
Still the artist's God adore!  
Though the brightest gem in woman,  
Be your portion and your guide,  
Shrink not; there are unseen angels  
Guarding her on every side!

There are those who sneer and trample  
On the holiest; heed them not!  
Though they taunt us long and often,  
We will seek this hallowed spot,  
Owning there are gleams of heaven  
In that pure and holy face,  
Calm with sorrow—and acknowledge  
Grief has sanctified the place!

E. N. G.

\* Powers' Greek Slave, at the Crystal Palace, is the gem of the whole collection.

### OPPOSING THEORIES REFUTED.

MESSRS. PARTRIDGE AND BRITTAN:

*Dear Sirs*—Having been a reader of your invaluable paper from its first introduction to the world, I must say I am highly pleased to see the manner of your conducting its columns, and the liberality and frankness with which they are thrown open to all sects, parties, and denominations, to present their views to the world concerning the great and all-absorbing phenomena of the day. As in a former communication to your paper, treating on Professor Faraday's theory, I made an allusion to a book I have in preparation for the press, I thought I would forward you an extract from it, treating upon one of the theories advanced by the opponents of the Spiritual claims of this philosophy, to wit, that which assumes it to be the result of mental reflection—that the mind of some person present communicates its thoughts to the circle, and all this operation, both on the part of the communicating and receiving mind, supposed to be entirely without either being conscious of such reflection.

This theory should be examined under three distinct heads, namely, Psychological, Mesmeric, and Automatic. That it can not be automatically reflective is self-evident to the most superficial observer, and self-contradictory in its own premises, from the fact that it attempts to prove that intelligence may be unintelligibly produced. Another grand objection against this feature of the theory is, that the subject matter imparted in these communications oftentimes every mind present.

Now, could it be possible that any mind in the company could have had the thoughts contained in such communication revolved through itself and reflected upon another mind? Can thought, which is the product of consciousness, exist in the absence of its producer? Yes, reader, when a shadow can be rendered perceptible to your sight, without a substance to reflect it, and not till then. And it would be as easy for the *savans* of this age to prove the latter, as it would be for them to establish the former.

Again: If it were the result of mental reflection, would not those minds of the company most positive, and those thoughts in their minds that are most strongly conceived, and which preponderate over all others, be the thoughts that would be reflected upon the mind of the medium? Most certainly; for it is a law of mind that it will yield to those forces which bear most strongly upon it.

Now to apply the principle implied in our position. Reader, imagine yourself and a number of friends in the presence of a medium, to investigate this subject. None of you believe it to be Spiritual: one imagines it to be electric, another automatically reflective, a third psychological, a fourth mesmeric. You all enter this investigation with your favorite theories preponderating over every other thought, each being determined to prove himself shrewd and adroit above the others; and yet not one of you can reflect your strongly-conceived thoughts upon the mind of the medium, and thereby cause the invisible power, whatever it may be, that communicates, to respond to your thoughts. If you should even put the question, Is not the cause of this electricity? or mental reflection? or does not psychology or mesmerism produce it? it will most emphatically answer "No" in every case, and most pertinaciously insist, against the united force of all your minds and their desires, that it is Spiritual, and nothing but Spiritual.

Do you not here perceive that there is an intelligence at work that is independent of, and opposed to, all your mental actions—that is distinct, individualized, and independent in itself as any one of you? Surely this can not be the mental reflection of any mind present, from the fact that matters are oft communicated that none present have any knowledge of whatever, and which, at the time, they believe to be entirely false. For instance, the sickness or death of absent friends is often announced, which afterward is discovered to have been true to the letter. What mind present could reflect a fact that it was not in possession of? And yet all facts communicated are evidently the result of mental action. Admitting this to be true, then there must be some intelligence present, though unseen, in possession of the facts communicated. If not so, from whence come the facts so communicated? You perceive they could not come from any mind present, for every mind present opposes and is taken aback by

them. Hence there must be some intelligence besides those that are visible, or else thought is not the product of intelligence.

Reader, I am not yet done with this subject. I have seen, in my experience in this matter, the bigots of all classes—the politician, the abolitionist, the theologian, etc.—all assembled in the circle; and I have seen them receive communications that have opposed their darling tenets, and marring their future hopes, tearing their theories of theology, etc., into shreds, and scattering them to the winds, and substituting in their stead the pure principles taught by Jesus, the great Reformer, of love to God and universal love to man. I have seen communications that have been at variance to the conceptions and views of the medium through whom they came. And then, again, I have seen that medium propose questions for the purpose of eliciting answers to favor her preconceptions, and the answers would come decidedly opposed to her desires.

Furthermore, I have seen communications given of a philosophic and poetic character infinitely above the mind of the medium or the mind of any present at the time of their being made—containing philosophic dissertations upon subjects entirely new to the company, and which, when investigated, have been found to accord perfectly with the operations of nature. Can you explain to me how such things could occur by mental reflection—how any mind could reflect truths in nature that were beyond its own reach, and point to the action of internal forces, the very existence of which it never had a knowledge? Or how it could produce and reflect poetry unconsciously, when consciously, with all its energies roused to action, it could not accomplish such a task? It is about as likely as that a painter could paint a scene that he never conceived of, or that shadows can be reflected without substances, or that effects can exist without causes to produce them.

WILLIAM D. WHARTON.

PHILADELPHIA, Sept. 8th, 1853.

The Proceedings of the Hartford Bible Convention will be published next Monday, and those who desire to possess the work may send in their orders forthwith. In our next issue we shall notice this book more at length, and explain the circumstances which have delayed its publication so long.

### MAGDALENE.\*

BY G. D. STUART.

Patient and suffering! pierced with many stings,  
Fear not nor faint, for God will guard thy way;  
His glorious angels with overshadowing wings  
Are 'round about thee hovering, night and day.  
Oh, sorely triad! bear thou bravely up,  
There is a bottom to the bitter cup,  
And thou shalt drain it ere thy strength is gone;  
Oh, struggle through the dark—behold the dawn  
Is breaking fast, when thou shalt 'scape the right  
Of shame unmerited, and walk more bright  
For all thy suffering, in the rewarding light.  
Bear up, be strong, be faithful to the last;  
Thy shield of virtue—shining through the past,  
Though earth behold it not—before the tempter cast.

Watcher and weeper! beautiful, though tears  
Like Orient pearls are streaming from thine eyes;  
Thou art a picture imaged in all years,  
A mar'vous type of many destinies—  
The doubted, scoff'd, suspected of thy sex  
Who, envions of thy virtue, fain would vex  
The ear of virtue till she cast thee down;  
Oh, suffering Magdalene! the base world's frown  
Thou for thy sex hast borne, and still must bear,  
Till sin and pride, with charity shall share  
The empire of all hearts; then thou shalt wear  
Before the world upon thy upturn'd face—  
With every virtue, goodness, truth, and grace—  
A light and beauty such as art has dared to trace.

\* A picture by T. G. Gates.

### PSYCHOMETRICAL PORTRAIT OF W. CHASE.

BY MRS. J. R. METTLER.

HARTFORD, Ct., October 17, 1853.

The writer of this is a person whose moral and intellectual faculties are most perfectly and fully developed. He is given to much thought. His intuitive or Spiritual nature is always his guide and prompter. He possesses much acquired knowledge and true wisdom; venerate goodness and truth, let it proceed from what source it may. He is a true philosopher and philanthropist—has a mind that will conquer all evil by its kind and suasive manner. Reason is his guide, and his great veneration for truth is his prompter. He is benevolent and kind, and his feelings universal. He can not be sectarian, neither can he bear the shackles of sectarianism or tyranny. Freedom of speech and action is his motto. He is unmoved when the mind is once established. Has many original ideas, which are easily and happily expressed, and by that expression he is enabled to do much good to his fellow-beings. He is actuated in what he says and does by principle and a great love for truth. Firm and steadfast, whatever is undertaken by him will be carried through with much energy and determination. He can exercise much self-control—endeavors to subdue the lower faculties and bring them into subjection to the higher ones. He loves that kind of mirth and enjoyment that will harmonize and happy the soul. Is constant and ardent in his attachments, seeking ever to promote the happiness of all who surround him. He is cautious, but not timid. Deeply conscientious, and fond of the good opinions of men, he has considerable self-esteem, sufficient to give him a feeling of independence and self-control. He is himself what nature intended he should be. He is exceedingly fond of family and friends; is constant and enduring under all trials of life. He is exceedingly fond of children, and pets, and every thing beautiful in nature—loves the wild woods and its enchanting murmurs—loves woman for her virtues and intelligence. His principles are good, and his impulses truthful. His perceptive faculties are active, but the moral and spiritual nature predominates. He must be a person whose life is devoted to reforms, as his great motive seems to be the welfare and progress of the human race. I am quite sure he is a public speaker, and the ideas he would advance would be clear and lucid. His sphere is pleasing and agreeable.

The foregoing is a true copy of the original, as written out at the time by Mr. Mettler, and was given October 17, 1853, before I was ever in Hartford, or ever saw Mrs. Mettler, and upon a letter of mine to a third person, and without her having the remotest idea of me or who the writer was.

WARREN CHASE.

The New York Conference of Spiritualists holds its meetings on Tuesday evening of each week, at Dodworth's Hall, Broadway, opposite Eleventh Street. Friends from abroad are especially invited to attend.

Our Rooms, 300 Broadway, are open to the friends every Thursday evening. The meetings are attended by both ladies and gentlemen, and the time is chiefly spent in orderly converse respecting the Spiritual phenomena.



